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For the Christian Journal.

Legacies.'

To attempt the direction of others in the disposal of their worldly goods a their decease is an undertaking both elicate and invidious. There are so many claims upon the kindness, the generosity, and the justice of almost every person who leaves an estate behind him, that an interference in the settlement of that estate can hardly scape the charge of interloping. There have been such various and multiplied abuses of influence over the rich in the bequeathment of their property, that the honest man can scarcely trust himself, and the world is willing to trust nobody, in the exercise of such influence. Yet, to a certain extent, it is andoubtedly the duty of ministers of the Gospel to undertake this nice and unthankful office. It cannot be denied at they are bound to inculcate charity nd beneficence upon all, but more specially upon those who have in the west proportion the means of pracing those virtues. Experience too cted, that few are less willing to do ed than those who are most extenvely possessed of the power. The appy exceptions which occasionally ment themselves, serve only to set a clearer light the truth of the geneal assertion. There are many causes the disinclination of the wealthy to by out their possessions in good works bring their lifetime. Without entering mo the consideration of these, of which some must be allowed to be almost inuperable to flesh and blood, we may urely take it for granted that they do tist, and reason upon the assumption what every man's senses can assure a, that they do operate, to the limitaa of charitable and benevolent acts flow the extent which our Saviour has VOL. XII.

assigned for them. It is a natural and a fair question, Should no endeavour be made, if not to remove, to remedy, this erroneous practice? If the wealthier portion of mankind cannot be prevailed on to make the proper use of their riches while they live, must they be considered as utterly out of the jurisdiction of the laws of charity? May not the property which ought to have been applied to the purposes for which God gave it, before, be still recovered for those uses at the hour of death? May not that which has been accumulated by a neglect of the divine command 'to do good and distribute,' or by niggardliness in the exercise of enjoined benevolence, be claimed as the lawful property of the needy and destitute? Surely, there is no reasonable. ness in the supposition that because a man has throughout his life betrayed the trust committed to him by his Maker, and wronged a portion of mankind who had just claims upon his bounty, he should be encouraged or permitted to go out of the world without an attempt at restitution. clergyman is the ambassador of Christ to men, charged with the promulgation of his laws, and with the duty of promoting their fulfilment by mankind. He is, so to speak, intrusted with the interests of God and Christ, and it is his duty to see that these are not newlected or encroached on. Why, then, should he not lay claim to that portion of the possessions of a dying man of wealth which ought to have been appropriated by him to the fulfilment of the will of God, in promoting the happiness of mankind?

The world will doubtless exclaim against an interfer ace of this kind. It has reason so to do. What is claimed for God, is taken from the world. What is devoted to the relief of the distressed, the

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succour of the afflicted, the spread of the Gospel, the advancement of religion, is all subtracted from the disposeable fund of vanity and folly. But this should be an additional inducement to the servant of Christ to undertake an office in itself unpleasant. He not only discharges his duty to his Master, but at the same time he inflicts a blow upon his adversary.

The question is whether what undoubtedly belongs to God, and as unquestionably was intended by him to do good to men, shall be claimed for him, and applied to that high and holy end, or be quietly transferred to the vice of this world, to be applied to the support of its lying vanities, if not to the increase of sin and misery. The character of the expectants of a rich man's property has nothing to do with the decision of this question. A thousand contingencies may remove it from their controul, or destroy their good The very possession of intentions. wealth insensibly works a change which is disadvantageous to the interests of religion. It can hardly be expected that the heir of an estate, or the legatee of a deceased capitalist, should entertain a proper notion of his accountability to God for his new acquisitions. At all events, the same causes will operate to prevent, or to reduce the limits of his charity, which worked upon his predecessor.-He has no prior right to what, if the person of whom he inherits had done his duty, could never have been left to him. There is, therefore, no interference with his claims, if the minister of Christ attempts a recovery of that portion for his Master's service.

Respect for the character of the rich should have still less influence in preventing a clergyman's endeavours to procure'a testamentary remembrance of the poor and needy whether spiritually or temporally destitute. It is no imputation of unusual apathy or covetousness, to remind a man of his duty in this respect. Unfortunately the prevalence of motives counteracting charitable dispositions is far too great to leave their operation uncommon or peculiarly disgraceful. In reminding an aged man of wealth of his duty to

the poor, he is treated as a man, and supposed to have acted as, in like circumstances, a majority of mankind would have acted. He is considered as disqualified by almost insuperable hindrances from judging of his own condition and obligations. He is merely solicited to examine his account with his Maker for the goods intrusted to him, and to settle it quickly, before he be called to judgment.

The conclusion from the preceding premises is manifest. The clergyman who suffers fear of worldly centure, false delicacy with respect to interfering with the claims of heirs and legstees, or dread of giving offence to the individuals themselves, to prevent his from reminding the rich among his flock of the duty of remembering reli gious and charitable institutions in the testamentary disposition of their pro perty, neglects a portion of his duty to an ambassador of God. He betrus the interest of his Master, and renders himself, by his silence, an accomplice of those who misuse his gifts.

U.U.

For the Christian Journal.

Domestic Missions.

Messrs. Editons,

IT appears by a printed circular of the bishop and assistant bishop of Pennsylvania, and by accompanying resolutions of the Society in that diocese for the Advancement of Christianity, that fresh efforts are to be then put forth for the cause of missions within their own bounds. That society had for many years, it is believed, done much in that line; but the establishment and location in Philadelphia of the General Missionary Society of our church, in eliciting, in its behalf, so much li berality and energy, produced the mfortunate effect of seriously curtailing their means of usefulness at home. The best wishes of the friends of our church must be with them in this well directed effort to revive so good a work. And it cannot be doubted that by the blessing of God upon the labours thus recommenced, and upon the diligent and faithful episcopal care and supervision which that diocese enjoys, it will soon present one of the

most flourishing portions of our Zion. There is a tendency in the present day to underrate the value of domestic missions, or to suffer attention to them to be superseded by the imposing pomp and circumstance with which the vigorous prosecution of the foreign cause is surrounded. There is danger of the humble and laborious domestic missionary's account being at best but coldly and decently received, though it tells of much that the Lord his done, and bears strong testimony to the power of his grace, if the attention is also called to stories from afir, or to speeches and reports, decking in all the blazonry of eloquence and fancy, operations certainly not more conducive to the honor of God and the good of men.

If there is an object on which the mind of the true Christian will delight to dwell, as calling forth his devoutest payers, his most willing aid, and his ost vigorous and persevering efforts, it is, that where God's name is known and professed, and the religion of the Gospel is acknowledged, they should be rescued from the shame, reproach, and blasphemy, which are brought apon them by the wide-spreading and structive influence of irreligion, imnorality, and vice: it is, that commuies naming the name of Christ, may be destitute of the blessed means rovided by the religion of Christ renewing their hearts after the image of God, and for the sanctifying and saving influences of Almighty nce: it is, that the enemy may have hily less and less cause to point to Christian communities as proof of the little that Christianity can do in promoting virtue and morals. If there is an Oject on which the mind of the true churchman, who understands his church, nd loves it for its intimate and unrivaled connexion with the Gospel, and The has felt its doctrines, order, and services, to be indeed genuine and succonful means of spiritual renovation and sanctification—if there is an obet on which the mind of such an one will delight to dwell, as calling forth in devoutest prayers, his most willing ald, and his most vigorous and persevering efforts, it is, that when so much

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of superficial religious excitement is abroad, so much of zeal unrestrained by the true knowledge of Christ and of his Gospel, and so much of a desire to be incessantly doing in the supposed cause of religion, with a total disregard of the evangelical decency and order with which the Gospel requires that all things should be done, and when, consequently, the scoffer and the blasphemer are so much encouraged in the malignant satisfaction of reproaching the name of Christ, no means be left untried to spread the knowledge, increase the numbers, and strengthen the influence, of that church. like the God whom it serves, it is a church of order; in its ministry the apostolic succession is preserved unbroken; in its doctrines the blessed Gospel of Christ is maintained in all its purity and integrity; and in its services, while the sinner is humbled in the deepest and most self-abasing contrition for his offences, and the Saviour exalted as the only and the all-sufficient refuge of the penitent and believing, while the most importunate cries for mercy are directed to its only source, and the most animating hallelujahs are provided for the blessed experience of evangelical comfort, peace, and joy, there is yet, throughout, the holy unction of Gospel order, and a check to those extravagances of fanaticism, and that wild misrule of ungoverned feeling, which so much dishonour God, do such serious injury to our holy faith, and involve their subjects in such fatal delusions.

If, too, there is an object which should come home to the heart of every member of our church, who loves the Lord Jesus Christ in sincerity, it is, that that indifference which, having no choice among the forms, and little among the doctrines, connected with religion, or regarding them as undeserving of much or serious attention, is so insidiously attacking the most precious articles of Gospel faith, either directly, or through the medium of their most powerful and efficient guards, should be met by a proportioned effort to extend that church in whose distinctive principles, and in whose institutions and services, are

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provided the most effectual means of preserving in its integrity, the system of evangelical faith and piety.

And if our hearts are warmed by the genuine influence of Christian kindness and love, if the blessed doctrine of "the communion of saints" has its due effect upon us, our sympathies must be awakened for the members of our own household of faith, who, having, in the course of Providence, emigrated to various parts of our widely extended country, are too few and feeble to provide, without aid, for the establishment among them of the institutions and services of their own church. What duty can be of higher obligation than to minister to their necessities, and provide them with the means of worshipping the God of their fathers in the way which their understandings tell them is most for his honour, and which their hearts bear testimony has no rival in aptness to produce the sanctifying practical influence of Gospel worship? Let it not be said that they may have worship, preaching, and ordinances, in other forms. The true churchman, who understands the connexion between his church and the Gospel, will never regard as a substitute for her provisions, a ministry, doctrines, ordinances, and worship, other than her own.

That is a very imperfect view of Christian obligation, which, in a country and church situated as our's are, can rank any department of the great cause of missions higher in value, and of more imperious and pressing obligation, than the domestic The sentiment, perhaps, may not be popular; but it is believed to be in full accordance with the genuine spirit and principles of the Gospel. And the writer must be allowed solemnly to protest against a style of expression on this subject of which no small use has been made; and the honest meaning, if not the intended application, of which, is, that the want of great zeal for foreign missions is evidence of a want of the spirit of the Gospel, and that nothing efficient is, or can be, done for other religious objects, unless flowing from main devotion to this. Such inferences have no foundation in a true view of human na-

ture, are not justified by facts, and certainly are not the necessary fruit of the genuine spirit and temper of the Gossel.

I admit, to the full extent, the obligation lying upon the church of Chris to " preach the Gospel to every cree. ture," and gratefully acknowledge the precept as a most merciful provision for the best interests of the human race. The discharge of the duty, however, is divided into as many parts as there are portions of mankind to be benefited by it. It has been well observed that the cause of missions is one, whether foreign or domestic. Hence it follows, that that cause is promoted by hbours in either line; and the choice as to which shall command the chief attention must be governed by the wijous consideration, which is the most feasible, and which, under existing circumstances, urges the most poverful claim. This is to be chosen as the sphere indicated by Providence for the discharge of each one's proper share of the general obligation. It is no more the duty of every Christian to promote missions over the whole world, than it is the duty of every Christian minister to go to the ends of the earth, and preach the Gospel to every man whom be can find. But it is the duty of every Christian, and of every Christian m nister, to do what in him lies, withi his proper sphere, to make the Gospel known to all. And we may rest well assured that he who bends his undivided efforts to counteract the extensive influence, in our own country, of vice and irreligion, of infidelity, heresy, and schism, and of spiritual confusion and disorder, and to extend to the thousands who are perishing around us for the want of them, the inestimable blessings of the religion and church of the Redeemer, and gives to these objects duly proportioned zeal, devotion, and liberality, is most faithfully discharging his part of the great duty of spreading the Gospel throughout the world.

The object of these remarks, is simply to vindicate those who think that they can do God better service by devoting themselves to the cause of religion at home than abroad, from the insinuations, not always obscurely made, of their being destitute of the true spiral.

rit of the Gospel; and to urge the former upon the members of our church, as their first and chief duty; and one to which, if, in the circumstances wherein, by God's providence, we are placed, hey give their whole attention, they do no wrong to the most extensive claims of the cause of the Gospel; prosided that attention be given heartily, genlously, and with a full allowance of its claims upon their exertions, their liberality, and their prayers. Let all the zeal, the efforts, and the munificence, which are their due, be given to domestic missions, and a proper regard be paid to their claims upon the practical influence of the true love of God, and of real devotion to the cause of Christ: and the sincere Christian will need no other inducement to go forward, and stretch every nerve in the prosecution of that holy cause.

N. L. K.

To the Editors of the Christian Journal.

Domestic Missions, and African Mission School.

GENTLEMEN,

In a former communication I expressed myself gratified with the increasing evidences of a warmer zeal, and more general and vigorous effort among churchmen, in behalf of the spiritually destitute. I trust in God, that these evidences are not soon to be wholly overcast; although, from recent observation, I am forced to the decided, but painful conviction, that they are fast losing their brightness.

Why are we compelled, gentlemen, to hear individuals, who, from an imperative sense of duty, encourage, principally, domestic missions, denounced as decidedly hostile, or criminally indifferent, to the missionary cause? Is there any just ground for such denun-ciations? If there be, let it be publicly exposed; or presented in some tangible shape, that the mark may be distinctly seen upon the guilty individuals. If there be not, the charge is unchristian and calumnious; and he who prefers it, should be made to feel, that the class of churchmen, clerical and lay, whose Christian characters he thus asmils, will not permit it in silence; that

they value too dearly the cause they have espoused, to allow of its suffering with themselves.

Whoever would sustain a charge of default, with respect to the cause of missions, against his brethren, must make good one of two positions;—either that they are not interested in the subject; or that their interest has given to their efforts an improper and unscriptural direction.

Examine the individuals complained of, on the first point;—inquire whether they are indeed uninterested, or less interested than their accusers, in the great subject of sending the Gospel to

the destitute.

In our estimation, the only method by which we can arrive at the truth demanded in this inquiry, is to adopt the criterion, by which our blessed Lord would, in every case, have us judge of the actual existence of genuine Christian sensibility-" By their fruits ye shall know them." There may be much said, said publicly, warmly and eloquently; -but professions are often empty and valueless. They may be the mere language of the tongue. The language of the heart is action. When an individual has drunk deeply at the pure and living fountain of Christian benevolence, it is manifest in his multiplied and unobtrusive acts of charity. To their acts, therefore, we must have recourse, in order to estimate duly the real amount of heartfelt interest, which the advocates for missions at home possess in the well being of the ignorant and needy.

In any litigated question, comparisons are always invidious. We have no wish, therefore, to bring either individuals or congregations into unholy collision upon the present subject. But when charges are repeatedly and pertinaciously made against any class of professing Christians, it is no more than justice, surely, that every honourable and Christian method should be

allowed them in defence.

Now, gentlemen, how do the missionary efforts of those, in our church, charged with criminal apathy and neglect, compare with such as have been put forth by those chiefly interested and engaged in foreign operations?

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From the constant spirit and tone of their remarks, it would be supposed thathe contrast must be confounding to us. A recent statement in the CHURCH REGISTER, however, may serve to calm our apprehensions, while it furnishes an abundant answer to this inquiry. As it shows, by a detail of facts, that the diocese of New-York, which is looked upon as the very heart of callousness to the missionary cause. is actually doing more, for this cause, than all the other dioceses together. And did we feel quite clear, as to the propriety of descending to further particulars, it might be shown that the contributions to various missionary funds, of a single parish in this city during the past year, equalled those of all the congregations in this diocese, whose rectors are known to be principally solicitous for the success of foreign missions. But we forbear-as we have no fear of a disposition among our accusers to push this inquiry further. Judging then from their acts, the advocates for home missions at least lose nothing by comparison with others, in regard to the interest they feel in the welfare of the destitute :--although their efforts are far behind their duty.

The other point to be discussed is, whether the efforts of this portion of the church are directed into an improper channel?-or whether they could be more profitably engrossed than they are at present? This question must be tried by the merits of the case, What this man feels, or that man feels upon the subject, weighs little with us. Feeling, unswayed by reason, is always an unsafe standard. We may easily, by yielding to this, train ourselves to any course. Only keep a subject before the imagination; -let it dwell in the fancy, unceasingly occupy the thoughts and engross the conversation, and it will soon monopolize the feelings and affections; and assume, in our view, an importance paramount to every other consideration. But such interested and partial views of things must not be suffered to bias us in the present decision.

Two objects are now before us;

highly interesting and important. The question is, whether, in our own particular circumstances, that of domestic missions can, upon reasonable and Gospel grounds, be allowed a preposderance in our minds? We are among those who candidly and advisedly think it can. It will not be doubted that much, very much remains to be done at home. The first inquiry is, whether what thus remains is sufficient to engross all the resources we can at present command? Now, gentlemen, we have it in our power to show, that for twenty years past, (which period is regarded as the bright era of Christian enterprize,) our efforts have been very far from keeping pace with the increasing wants of this country; that at this moment, after all that has been accomplished, these claims upon our sympathy and bounty are more numerous in proportion to our means of answering them, than they were twenty years ago. What does this evince but that we need all our resources at home! We know it will be said, that by grousing a spirit in favour of foreign operations, we most effectually secure the interests of those of a domestic character. But this we think at variance with matter of fact. Were we called upon merely to furnish funds for these extended purposes, the point would assume quite another form. But the deficiency which at present cramps and fetters our exertions is not so much a deficiency in funds, as in active, oalf denying clergymen! What then are the facts in relation to this question. Look into the education reports of that denomination of Christians where the operation of a spirit decidedly in favour of foreign missions, has been fully tested and felt. There, complaints on almost every page meet the eye, that notwithstanding the great number of clergy which their seminaries annually send forth, many, very many of the parishes within the limits of their presbyteries are left destitute of the bread of life. If such he the fact in a denomination of Christians where the clergy are so numerous, what must it be with respect to ourselves?

From the slight knowledge we have of the principles that govern human nature " in its best estate," we cannot nerceive the force of this argument so often urged in behalf of foreign missions. Readily can we conceive that the more we become interested in a particular object, the more we shall feel the necessity of aiding it; but how that the attentions being drawn off, and fixed upon a distant object, should exert a favourable influence on the interests of one near at hand, remains to us a mystery? But even admitting that, what appears to us so great a paradox, is capable of proof, yet this supposed benefit could be rea-ized only in the case of collecting funds; but funds of themselves alone can avail nothing in the great work of conperting sinners; the coffers of the wealthy may be opened ever so widely, and still the destitute abroad remain unblest with the treasures of divine wisdom; for we have no clergymen who are not ut this moment needed in our own land, Every clergyman, therefore, who now leaves our shores, leaves a scene of most pressing duty!-leaves, we do not say a wide field of spiritual destitution on the north, on the west, and on the south, where the foot of a Gospel minister never trod; but leaves multitudes of his own kindred and household famishing for the word of life; -leaves parishes already formed, and prepared, and painfully anxious to secure among them the stated ministrations of the Gospel. Increase, then, the interest for distant operations, and you proportionably diminish the number of our clergy, whose services, under circumstances of the most imperious nature, are claimed at home! In what way this is to bear favourably upon the interests of domestic missions, we are wholly at a loss to conceive. Faithful and devoted missionaries are yet to be raised up, and in far greater numbers than they have hitherto been furnished, before any can set their faces toward the heathen, without turning away from scenes of spiritual want and wretchedness, which, in our view, have the first and most urgent claims upon their regard.

Will it be said, that the situation of the heathen in distant lands has in it more to awaken the solicitude and

sympathy of the Christian, than the situation of the destitute in our own country? Are they more sinful than we? More deeply cursed with those depraved appetites and affections which are hurrying sinners to the chambers of death? Or, are they likely to meet, at last, a doom more intolerable than they who die impenitent en these favoured shores? In order to evince a scriptural conviction of the awful depth of human depravity, and the awful turpitude of human guilt, is it indeed needful for us to embark in the cause of foreign missions? Let such answer this interrogatory as may first take an enlarged and deliberate view of the actual wants of our own land; of the cloud of spiritual ruin that seems to overhang so great a portion of those who are nurtured on the soil of America, and boast of having gained their political redemption! Yes, gentlemen, we are charged with inadequate views of our fallen nature; and with want of proper Christian sensibility, because we refuse to look abroad, while there remain at home, within the limite of the United States, sections of thickly inhabited country, of more than a hundred miles extent, where the voice of a Protestant clergyman has never been heard !- to say nothing of the hundreds of parishes in our most flourishing dioceses, who are at this moment appealing to us to aid them in obtaining the services of a Gospel minister!not only to obtain these, but to save themselves from being overwhelmed with error in its most cheerless and appalling forms!

But, if we neglect the destitute within our borders, who will befriend them? who supply their necessities? Other nations possessing ampler means, and having among them the Gospel more widely diffused, are engaged with a laudable zeal in behalf of the heathen. The voice of Heber has been heard for them on the shores of Britain; and answered in a manner worthy of all praise. But if we are indifferent to the spiritual wants and distresses of our needy brethren, no Heber will appeal in their behalf. They must perish with

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trious prelate employed to lend interest and excitement to the subject of foreign missions! But could his happy spirit, burning with seraphic zeal for the needy, now be permitted to visit our shores; could it hover over the waste places of our Zion; mark the ignorance, error, and infidelity that, from neglect, so alarmingly prevail; could it range through the vast regions of destitution that lie within the re-mote boundaries of our country, and those that stretch themselves thence to the furtherest verge of our continent; could it take in at a single glance all this spiritual desert-would it not say to us, Your duty is at home? Would it not appeal, and in a voice more stirring and pathetic than ever aroused the spirit of England, appeal to every American churchman to awake and redouble his efforts in behalf of the perishing at his own doors; would it not entreat the friends of missions to put forth a liberal hand in aid of exertions now so laudably making to give Florida, and the West, the blessings of the Gospel of peace? Would it not say to our accusers, You are in error; your censures are unjust and unchristian?

But I forbear these remarks, to give place to a brief notice of a subject, well and eloquently discussed, in a Sermon, by the Rev. Dr. WAINWRIGHT, of this city, preached at HARTFORD, (CONN.) August 10, 1828. This subject and sermon should have received an earlier notice from us, but for circumstances not within our controul. We hope, however, that our lateness may have no other effect than to keep up an interest already so favourably excited by other periodicals. The establishment of the APRICAN MISSION SCHOOL WAS a wellweighed measure. It had been suggested as highly important, with a determination to act upon it, by the Execu-TIVE COMMITTEE of the Domestic and Foreign Missionary Society of our church, previous to its being carried into effect at HARTFORD. Although it has respect to a foreign object, yet it will be seen from the following extracts. of the above named sermon, that its interests can in no way interfere with our missionary operations at home.

" But to make colonization effectual it is not sufficient that the arts of civilized society be carried to a new country: the Gospel is also needed. I will not insult your understandings and your religious principles by arguing this point. You know, better than I can declare to you, that civilization without Christianity is valueless-nay, you know that the former cannot subsist without the latter. To be civilized, a country must have religio and this religion must be Christianity Now where is Africa, dark, degraded, in norant Africa; where is it to obtain the blessed gift? How shall they hear with out a preacher, and how shall they press except they be sent, and how shall the be sent except by our exertions? All this has been felt—the appeal has been mad funds have been raised and appro ed-and still greater sums could be col lected for this noble purpose. But, slas! we cannot use what we now have-we cannot obtain missionaries. The want is universal. It is felt sensibly in Great-Britain as well as in our own country. But a short time since, letters were addressed to different persons from the Church Missionary Society, stating that they looked anxiously to this country for missionaries, catechists, and schoolmasters-they wished for pious, intelligent, and active men of colour for this purpose, and stood prepared to give them an ample support. The white man, as we are convinced from melancholy proof, cannot endure that cli-mate; and besides, his colour, which is associated with the idea of disease, unfits him for usefulness among most of the tribes. The call then is loud for African missionaries throughout the Christian world. Now, to supply this deficiency so universally and so deeply felt, the African Mission School Society has been projected. It is not intended to interfere with any society already established; nor to take upon itself, in any degree, the direction of missionary eterprises. Its sole object is to select and prepare instruments for them. Its hope is in the present year, to obtain a few pious and intelligent young men of colour, and to educate them with reference to the propagation of the Gospel in Africa The leading object in

" It will be recollected by the re-ders of the Journal, that a colony of free persons of colour from this country has already been established, under the name of Liberia, in "Africa; with the fairest prospects of realizing, in relation to the bleasings of free government and civilized society, all that its most sanguine friends had dared to anticipate. The equitable principles, on which it has been found that emigration to this colony is encouraged, together with its present prosperous state, have, it is believed, effectually silenced the objections which were at first made to the measure; and left nothing for its friends to wish but the accompanying blessings of the Gospel.-Ch-n.

such a plan of education should be, to fit them to become teachers of the Word of God in simplicity and purity. Learned sel scomplished theologians are not needed for this work; but pious, humble, devoted men, deeply instructed in the Gaspel scheme of salvation, and familiar with the oracles of truth in our English tersion—such will make useful and effective missionaries. In addition to this, we would give them a knowledge of the first paneiples of the useful sciences and afts, is, belany, mineralogy, surveying, civil and municipal law, and political economy. Nor should the attainment of an adequate assual dexterity, in the performance of agicultural and mechanical labour, be effected. These qualifications may be of great importance in aiding the native tibes in their approaches to civilization, and in gaining a desirable influence over them.

"If, by the present undertaking, we can prepare a few individuals each year, who can be rendered useful in the great work of rendvating Africa, we should think that our society has occupied ground, at present vacant, with a structure, which, lowever humble, promises to be eminently graineable to the cause of civilization and

Christianity."

After this truly able exposition of the objects and importance of the AF-MISSION SCHOOL SOCIETY, we will only add, that this school is already in successful operation at HART-TORD, (CONN.)

A CHURCHMAN.

For the Christian Journal.

[For the following "brief notices," which have been sometime lying by us, we are indehed to a valued correspondent, who, we hope, will prosecute the intention, expressed in an assonpanying communication, of sending us, from time to time, similar contributions.]

Brief Notices of recent Publications.

"The Clergyman's Companion, containing the Occasional Offices of the Protestant Episcopal Church, with Prayers suitable to be used by the Clergy of the said Church in the Discharge of their Parothial Duties. To which is added, a View of the Qualifications and Duties of the Clerical Office, in a Series of Extracts. The second edition, considerably enlarged. By John Henry Hohart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York, Rector of Trinity Church in the City of New York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary. 2 vols. 12mo." New-York, T. & J. Swords. 1828.

We consider this work a valuable Vol. XII. acquisition to the clergy of our church, and not to the clergy only, but to the laity also; it being a complete assistant to the former, and furnishing to the latter a collection of prayers for almost every station and circumstance in life. The extracts relating to the qualifications and duties of the clerical office, which occupy the second volume, while peculiarly important to the clergyman and candidate for orders, will be read with great interest by devout Christians generally; whom they will profitably instruct in many important points of their faith.

"An Address, delivered to the Students of the General Theological Seminary of the Protestant Episcopal Church, in the Chapel of the said Seminary, in the City of New York, on Sauday, the 27th of January, A D. 1828. By John Henry Hohart, D. D., Bishop of the Protestant Episcopal Church in the State of New York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, &c." New York, T. & J. Swords. 1828.

It is scarcely necessary to observe that this address is presented in the same happy and correct manner which characterizes all the writings of Bishop Hobart. One or two short extracts will illustrate this sentiment. The professor is pressing on the students the preservation and increase of personal

piety.

the seats of your intercourse with the Father of your spirits, of your devout meditations on his perfections, especially on the manifestation of them in the great mystery of redemption, and on your Christian duties and privileges. I trust that some time is daily devoted to the reading of the earest obtains, not only as scholars and as critics to settle douthful constructions, to unravel difficulties, to illustrate beauties and excellencies, but in all humility and solicitude as sinners, to find there the light that is to lighten your spiritual darkness, the mercy that is to appease your guilty consciences, the grace that is to renew your disordered souls, the divine promises which are to refresh the path of your pillegrimage, and to conduct you to the fullness of joy in the heavenly mansions of your God. And especially let me hope, that your bearts are often raised from the critical or instructive page, from the walks of relaxation, or of business, from the scenes of innocent social enjoyment,

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to your God and Redeemer; celebrating in silent homage their perfections; imploring in secret supplication their pardon, succour, and direction; and fixing your thoughts, desires, and aspirations on that heavenly home, to which the journey of life is to conduct you, and which will shine with the perfection of divine knowledge, and be filled with the fulness of divine blias."

Again, urging them to faithfulness in their sacred calling, he says—

"Settle now in your minds, if it be not already settled, the deeply important question—whether the doctrine and prescrip-tions of our church be agreeable to the commands of God. If, unfortunately, they appear to you not of this character, instantly relinquish your intention of enter-ing her ministry. We shall lament your defection, but revere your honesty. If liereafter, when clothed with her commission, this should become your conviction remove yourself from her fold. We shall then lament your defection, but revere your honesty. But with what far different emotions must the conduct of those persons be viewed who enter the ministry of our church determined to inculcate and to countenance, or having assumed her ministry, do inculcate or countenance, doctrines and practices alien to her pure and primitive system, and calculated to aubvert it."

"The Man of God: a Sermon, preached in St. Thomas' Church, in the City of New-York, at the Institution of the Rev. George Upfold, M. D., into the Rectorship of the said Church, on Thursday, the 6th of March, 1328. By John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York, Rector of Trinity Church in the City of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary." New-York, T. & J. Swords. 1828.

"What an impression does this title convey of the character, the duties, and the responsibility of the minister of the Gospel!" With this solemn and impressive exclamation, does the bishop commence his exposition of the character of the faithful pastor, to whom might be justly applied the emphatic appellation of the apostle—The Man of God. And in delineating this character, arduous and difficult as is the task, the author has been most fortunate. We shall make but one extract.

"At the bed of the dying, what a group does the man of God often behold collect-

ed—the husband clasping the beloved of ject soon to be torn for ever from his en ject soon to be form for ever from his brace; the wife, in shrieks of desp calling on the husband not to leave his the parent commending, in silent ago his only hope to God; the child, in bitterness of sorrow, bending to the blessing of his departing parent—the lither soothing the dying agonles of a sister receiving the expir sigh of a brother dearer to her than li Oh! the spirit of the man of God is m ed into grief, and he too weeps. I forgets not that his is the high office shed light and comfort on this scene of woe. Sorrow not, children of afflicti as those that have no hope; those that sleep in Jesus will God bring with him; their corruptible having put on incorn tion, and their mortal immortality. thou departing soul-in this last trial, fall not from thy Saviour. Commend three to him who is mighty to sustain thee in this the hour of death, in the day of j ment—him, the resurrection and the lie who hath promised that they who believe in him shall never die. To the blest place of the departed he will conduct thy soil; from the temb of corruption he will nime thy mortal part; it shall put on glory and immortality at the resurrection at the last day; mortality shall be awallowed up of life; thou shalt be for ever with the lard. Oh! what offices more benign, more tender, more exalted, than those of the of God at the bed of the dying Christian!

"An Address, delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States; held in St. John's Chapel, in the City of New-York, on the 27th day of June, 1828. By William White, D. D., Bishop of the Protestant Episcopal Church in Pennsylvaniant Episcopal Church in Pennsyl

Every thing emanating from the pen of the venerable senior bishop of the Protestant Episcopal Church, receives additional interest from the consideration of the purity of a long life devoted to the service of his God, and identified with all the momentous concerns of that church. And we venture to say, the sentiments delivered in this address will not disappoint the views of the reader. We will make but one extract It forms a note appended to the ad dress. The bishop is speaking of the present season of religious sensibi lity, and while cautioning against the extravagances so prevalent in what are termed revivals, he declares that every minister of the Gospel ought to ning circumstances for the calling finners to repentance, and for the stending of the kingdom of the Remer in every way in which the pronce of God may present an open-

The expression 'revival,' applied to ligion, being rendered indefinite by the ariety of forms in which it appears; here may be propriety, in the author's de-chring of his sense of the distinction be-

treen the use and the abuse of it.
Exercises professedly religious, but,
smilesting less either of the operation of e intellectual faculty, or of affections marked by the acknowledged graces of the Gospel, than of the excitement of anims organization, and extended princi-sally by the power of sympathy, are not are understood under the term in ques-ter. In the New Testament, there are secords of occasions, when, from the concurrence of favourable circumstances, there issued excitements of religious sensibility and of disposition to religious inquiry, without the notice of any such accompanyment: as when the Baptist ad-ressed the crowds attendant on his mifistry; as when our Saviour delivered to s concourse of people his sermon on the Mount; as when he worked a miraculous prevision for the five thousand; and, as when on the preaching of St. Peter, there ere added to the church about three housand souls. If, in exercises so differ-est from any thing found in these instances, there are to be confessed the outpourings of the Spirit; the Christian arch must surrender the ministry and the sacraments; which have been denied under such displays as those referred to, and must be distracted by contrary views of the doctrines of grace; each of opposite ides setting up the plea of an outpouring of the Spirit; so different from the effun noticed in Scripture, which was to to all truth.

"Further, if, under such influences, see he disregard of the doing of all gs decently and in order; especially, the Episcopal Church, if there be the troduction of self-constituted ministers, a violation of her prohibition; or if, in congregations under her own ministers, whether in churches or elsewhere, her services are superseded by devotions not reognized in her institutions, to the neglect of those prescribed by ber; these are es, which the address was not designed

"Independently on these and on all other disorders, there arises, sometimes in a particular neighbourhood, and sometimes pervading a community, increased

attention to those spiritual interests, which ought at all times to be the nearest to the affection. In the excitement of this, there is to be confessed the operation of the Spirit of grace; and, so far as religious affections and holy conduct may be the result, they are what the Scriptures call his fruit; while any extravagances which may accompany them are resolvable into human weakness; and are in danger, from the neglect of prayer, and of watchfulness over the movements of the mind, of resulting in a species of profession, which is not an adorning of the doctrine of our God and Saviour; and which even weakens the hold of moral obligation on the conscience.

"The improvement of any such seasons of grace as those referred to, was intended to be impressed on the minds of the grad

duates and the pupils."

"A Sermon, preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James's Church, Philadel-phia, on Tuesday, May 13, 1828. By J. M. Wainwright, D. D., Rector of Grace Church, New-York. Published at the Request of the Board." J. Seymour, 1828.

This sermon is founded upon those excellent sentiments of the Royal Preacher, (Ecclesiastes xi. 1, 2,)-Cast thy bread upon the waters: for thou shalt find it after many days .-Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth .- And we venture to say, a more animated appeal has seldom been addressed to any religious community. Full of his subject, and fervent in its cause, the reverend author pours out his heart with an enthusiastic ardour, and presents a muss of argument and a flow of eloquence both powerful and interesting.

"Would we aid missions upon proper and efficient principles, we must aid them because they are means appointed by Golf. for taking perishing sinners from a state of condemnation; for introducing the loat sons of Adam into the flock and fold of Christ; for extending the triumphs of the Itedeemer over sin, Satan, and death; and for peopling the mansions of the blessed with pure and rejoicing spirits, who might otherwise have been the hateful and blagpheming subjects of eternal condemnation and misery. These are the solemn and overwhelming considerations which present the sause of missions in all its extended importance, which connect it with the awful sublimities of a future world-

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and which, therefore, are best calculated to rouse the attention of beings acting on their responsibility as immortal."

It is, however, the cause of foreign missions, and of Africa particularly, which is chiefly advocated in this very excellent " Plea for Missions." And although there may well be a difference of opinion among Christians as to the propriety or expediency of applying our resources to the aid of the foreign missionary cause, while so much remains to be accomplished at home, yet we are not disposed either to controvert or to concede the point. We candidly acknowledge our preference for the home cause, but at the same time are perfectly willing that others should exercise the like liberty, and direct their benevolence to the channel by them preferred.

"A Discourse, on the Occasion of Forming the African Mission School Society, delivered in Christ Church, in Hartford, Connecticut, on Sunday evening, Aug. 10, 1828. By J. M. Wainwright, D. D. Rector of Grace Church, New-York. Published at the Request of the Directors of the Society," Hartford, H. & F. J. Huntington. 1823.

The title of this discourse shows upon what occasion it was delivered. The school was formed at Hartford on the 7th of August last. Its object is "the education in this country of coloured persons as missionaries, catechists, and schoolmasters for the African colonies." In behalf of this charity, which we are disposed to look upon as a very efficient mean towards promoting the great object in view, Dr. W. has again presented an appeal, ardept in spirit, and strong in argument. We shall make but one extract. ferring to the Gospel light which now rejoices the islands of the Pacific and the South Sea, and under whose blessed influence India revives,-ammated too with the prospect that his countrymen " wili resolve that Africa shall no longer dwell in darkness,"-he proceeds :-

"As a citizen of this country, I can look at Liberia, and rejoice at the beneficial influence which the prosperity of that cotony is destined to exercise upon our coloured population. As a citizen of

the world, I can rejoice that another or of civilization. But as a disciple of Chri I can infinitely more rejoice that the Go pel is there advancing. I see it carried swiftly along the coast of Africa; I see it penetrating the remotest deserts and forests of that benighted continent. I see it demolishing cruel and degrading ouperstitions, overthrowing the alters of Moloch, and carrying in its progess peace, and virtue, and happiness, to regions where brutal ignorance and vice now bear sway. In this view, I can almost forget my abhorrence of slavery. I can almost feel reconciled to the thought, that our forefathers unjustly and cruelly tore these hapless people from their homes, and brought them to our shares. If we can send them back with the Gos pel of Christ, and thus give them, as are-ward for their extorted labours and long continued sufferings, the pearl of great price, our guilt will be lessened, and our condemnation will be taken away."

For the Christian Journal.

REMINISCENCES-No. IX.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foyeign Parts.

SOUTH-CAROLINA.

" THE Rev. Mr. Hasell was sent to the parish of St. Thomas in 1709. He had been formerly employed by the society as catechist in Charles-Town; which office he discharged with diligence. The first church built here (now used for a chapel of ease) was called Pomkinhill church, from a rising hill of that name, on which it was built; it is situate near the river side, made of cypress wood, 30 feet square, erected about the year 1703, at the charge of the neighbourhood, and by the particular assistance of Sir Nathaniel Johnson. But the parish church of St. Thomas was built of brick, situate on a neck of land on the north-west of Wandoe River, and south-west of Cooper River; in pursuance of an act of assembly made in 1706. The for dation of this church was laid in 1707, and the building finished the next year; Mr. Hasell was the first minister of this church, elected by virtue of the above mentioned act."

"The district of Orange Quarter is

French settlement, but in the first division of the country into parishes, was part of St. Thomas's parish; few of the people attended service in the English church for want of the language. The major part of them usually met together in a small church of their own, where they generally made a pretty full congregation, when they had a French minister amongst them; they were poor, and unable to support their minister, and made application to the assembly of the province to be made a parish, and to have some public allowance for a minister episcopally ordained, who should use the liturgy of the church of England, and preach to them in French. Accordingly, they were incorporated by the name of the parish of St. Dennis, till such time as they should understand English. have now a pretty good church, built about the time St. Thomas's was, and never had but one minister, Mr. Lapierre.

" In the year 1705, the Rev. Mr. Dun was sent to St. Paul's parish, in Colleton county. A small but convenient brick church was erected about the year 1708. It is built on a piece of land given by Mr. Edmund Bellinger, a gentleman of that parish."-"The Rev. Mr. William Tredwel Bull was appointed missionary there in 1712. He demeaned himself with prudence and civility, and was so diligent in all parts of his pastoral care, that the church considerably increased; and the flourishing condition of it at present is much owing to his labours. In the ear 1721, the vestry laid a petition before the general assembly, setting forth- That the number of the inhabitants, and of the members of the church of England, was so much increased, that their parish church was too little for them, and that for want of room, some were forced to stand without the door, and others hang at the windows; and that having agreed among themselves upon the necessary enlargement, they found it would cost considerably more than £1,000, when completed with such decency as becomes the house of God; that they were willing to contribute to their utmost, though many of them had been

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great sufferers in the Indian war, and scarce able to build their own houses destroyed in that war.' The general assembly very generously allowed £500, and the people very liberally and cheerfully subscribed £1,000 more, Carolina money; with which they made a very neat and regular additional building to their church. Mr Bull continued, till the year 1723, very successful in the discharge of the duties of his function, and happy in having the love and esteem of his parishioners. He was obliged to return to England on account of some family affairs, and having resolved to continue here, was, in consideration of his services to the church abroad, promoted to a benefice here in England. In the year 1724, the society sent the Rev. Mr. David Standish missionary to this parish; he entered upon the duties of his function with diligence, and behaved himself so as to gain the esteem and love of his parishioners. His congregation increased, and several grown persons desired and received baptism. He extended his labours to other places, where there was no minister; particularly in Edisto-Island, where a large number of Churchmen and Anabaptists used to meet him. The people of his parish made an additional building to their church, and were so much satisfied with their minister, that in the year 1727, they purchased a glebe for him, of 400 acres of land, joining to the church, and very pleasantly situated on a large river, about 20 miles distant from Charles-Town, with a house upon it, and some other necessary buildings; Mr. Standish continued diligent in all parts of his office till the year 1728, in which he died.

"The inhabitants of Christ church parish had not a missionary sent to them until the year 1711. However, that the people might not be left destitute of having divine worship celebrated, the reverend the clergy neighbouring to this parish, Mr. Commissary Johnston, Mr. Maule, Mr. Hasell, missionaries from the society, and the Rev. Mr. Lapierre, gave each a sermon monthly at this church, until the society appointed the Rev. Mr. Gilbert Jones their missionary there. The

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foundation of Christ church was laid in 1707, and the public allowance of £333 was expended, but the building was not completed in 1712, when Mr. Jones came to this parish. Upon his being elected rector of this church, the parishioners petitioned the general assembly for a further sum toward finishing their church; £200 more was iven, and the parish raised among themselves about £67 more, with which they finished their church, bought 100 acres of land for a glebe, and built a convenient house and kitchen, at four miles distance from the church. Jones set about the duties of his function with great diligence and earnestness; and as the people had been long without a resident minister, there were many grown children and persons of age unbaptized. He persuaded them to bring their children for baptism, and soon after his being sattled there, received into the church 136 children, besides seven grown persons; though the number of housekeepers then was but 105. He used also great pains to persuade the masters and mistresses to assist in having their slaves instructed in the Christian faith; but found this good work lay under difficulties as yet insuperable. He wrote thus concerning this matter :- 'Though labouring in vain be very discouraging, yet (by the help of God) I will not cease my labours, and if I shall gain but one proselyte, shall not think much of all my He was not only very laborious in his cure, but out of a kind regard to the poverty of his parishioners, occasioned by the Indian war, he declined taking any contributions from them, lest some unsettled persons might think their religion too dear, and therefore forsake it. He contracted several fits of sickness by his constant application, and so impaired his constitution, that he was obliged to ask leave from the society to come to England; the society consented, and he returned home in 1721, and continued here in

"The society sent the Rev. Mr. Pownal in his room; he arrived there in November, 1722. He acquainted, about two years after, that the number of his parishioners was 470 free born,

and that there were but few discenters among them; but there were about 700 slaves, some of which understand the English tongue, but very few knew any thing of God or religion. The people were very sober and industrious; he had a full congregation, and above 30 communicants, and had baptized several grown persons. Not long after, having some affairs in England, which required his presence, he returned from his parish, and continued here. This parish is at present without a missionary, but the society have agreed to send one in a little time.

"The church of St. Andrew's in situate about 13 miles distant free Charles-Town, on the south side of Ashley River; the parish extends about 21 miles in length, and seven in breadth. and contains about 180 families. The Rev. Mr. Wood was the first minister they had; a very deserving man, as Mr. Chief Justice Trott acquainted the society: he entered upon this cure in the year 1707, but died soon after: the parish was long vacant. The Ret. Mr. Taylor was appointed missionary there in the year 1711; but there arose some contentious disputes at first, and afterwards an unhappy distaste between him and his parishioners, that he was desirous to be removed. He accordingly removed to North-Carolina with the society's permission in 1717. About this time the Rev. Mr. Guy, who, after the desolation of his parish (St. Helen's, Port-Royal) in the Indian war, had been sent missionary to Naragansett, in New-England; returned upon account of his health to Carolina, and was soon after settled at St. Andrew's instead of Mr. Taylor. He made amends by his prudence and courteens demeanor for the disobliging conduct of his predecessor. His former behaviour had gained him the general et teem of the people in the country. The vestry of this church, therefore, upon his arrival, invited him to settle with them; as he had no parish, he accepted of their very kind offer; and the society allowed of his being fixed there, upon the vestry's request, joined to his own. He continued to perform his ministerial office with good diligence and This church was built of success.

brick, about 40 feet long, and 25 broad; here was a burying place contiguous to it of about three acres. A small boarded parsonage house was built, shout a mile distant from the church, and 26 acres of glebe land bought for the minister; but there bath been since made an addition of 60 acres of good and to this glebe, about the year 1727. Mr. Guy was not only careful in his own cure, but extended his labours to some other places remote, where he areached, administered the sacrament, and baptized several children, and some grown persons. He had such audiences generally at the house where he preached, that the people finding it too little to hold them, began to raise a subscription for building a church. The parish church, in the year 1722, became too small to hold the congregation; the people therefore agreed to enlarge it, and presently subscribed 2500. The commissioners appointed by the vestry agreed with workmen, and prepared materials for building; and the general assembly of the province, the more to encourage them to go on, ordered the public receiver to pay out of the treasury the sum of . £400, because the subscription money of the parish was not sufficient to defray the charges. The church, as now enlarged, is in the form of a cross, begun in the year 1723, and since carried on by the contributions of the parishimers."

From the Episcopal Register for October, 1628-

In Address to the Thirteenth Convention of the Protestant Episcopal Church in the Eastern Diocese, held at Bellon's Falls, in Verment, September 24th, 1828.

Been permitted, through the Lord's misat goodness, thus to meet you again, i proceed to lay before you some account of my official performances during the year past, and of the present state of the churches under our care.

Those which, since we last met, I have risited, including some few which the lard permitting, I hope very soon to visit, are, or will be, all in Rhode Island, expeting St. Paul's, in Wickford; all in New-Hampshire, excepting Holderness; and in Maine, with the exception of Gardiner. In Massachusetta, all but those in Bridgewater, Salem, Marblehead, New-hurport, Lanesborough, Otis, Blanford,

and Lenex. In Vermont, all without ex-

The rule, which from the first I have adopted, is, that every church, however remote, shall be visited once in two years, and more than two-thirds of the whole have I been able to visit every year. Were I released from the care of a parish, or if my pecuniary resources would admit of my employing an assistant in it, my duty certainly would be to go through the whole diocese every year. In such visits, the bishops in our country, and perhaps every country, are the most profitably employed. Others can write as well, and preach as well; but no others can so profitably perform these spostolic labours. And while we profess to be successors of the apostles in our office, we ought to be like them in our labours.

The number confirmed is 232, which may seem to be small; but our parishes are also small, a few excepted; and none are encouraged, and we believe very few are permitted to come to this rite, who, so far as man can judge, are not truly pious. Evidently the same qualifications are necessary for confirmation as for adult hantism and for the Leafly.

bartism and for the Lord's supper.

During the year, Orange Clark, Joseph H. Rice, James H. Tyng, and Benjamin Hale, have been received as candidates for holy orders. The General Theological Seminary is an institution wise and us I was among the first to bring forward the motion for its establishment; and hope, while I live, to be among its supporters. But, as must have been expected, it diminishes the numbers of our candidates, and causes a loss to this diocese of some of its most promising young men. The advantage of such a seminary must of course be far greatest to the diocese in which it is located. But we ought to banish from our minds all local prejudices and party feelings-to view our church as one, and rejoice that it prospers in any place. Yet we are allowed to love ourselves as well as we love our neighbours; and we must not neglect those who are under our more immediate care. Whether a seminary for instructing our candidates in this diocese be practicable, or, all things considered, expedient, I shall not venture even to give an opinion : but it is our duty, so far as it may be in our power, in some way to in-duce more of the young men, whom we bring forward to the ministry, to labour in this diocese.

The names of those who have been ordained deacons are, William Horton, James Everett, and Norris M. Jones; and of those advanced to the priesthood, the Rev. Messrs. Richard Peck, Moore Bingham, Lewis M'Donald, Joseph H. Cost, Thomas W. Coit, and George Richardson.

The Rev. Messrs. Robert B. Drane, Joseph H. Coit, George Griswold, Moore

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Bingham, and Benjamin B. Smith, have taken letters dimissory from this diocese, as have also several of our candidates, and

have removed to other parts.
The church in Gardiner, in the state of Maine, has been vacant during the year past; but happily the Rev. Mr. Mott, who, on account of ill health, had left this diocese, has so recovered as to return and take the charge of that parish, into which he has been recently instituted. The Rev. Lot Jones has also returned to this diocese, with the requisite testimonials.

On the 20th of November I consecrated the new church in Saco, of the same state. It is a handsome edifice, and was in a short time erected by the active and praiseworthy seal of the newly formed parish, who have uniformly manifested a reasonable and decided attachment to the order and worship of our church, and are likely me one of our most respectable purishes. Their persevering zeal is the more remarkable, from the consideration that they have not yet succeeded in settling a ermanent ministry among them. Rev. Mr. Potter officiated a while there, much to the acceptance of the people; as did also the Rev. Mr. Fuller after him : but they have both left this diocese. It is very desirable that some one should occupy that station soon as possible.

The Rev. Norris M. Jones has been

some time employed as a missionary in

On the 25th of June last, I was at the dedication of the new church, called St. Andrew's, in Hopkinton, New-Hampshire. In addition to other favouring circum-stances, a respectable number of our clergy attended, and a large congregation of ple. The next day the Hev. George Michardson was admitted to the order of priests. The sermons, and sacraments, and other services, were, it is believed, through the divine blessing, profitable to those who were present. The church is a very nest and substantial stone edifice, erected in a style which does honour to the liberality, and taste, and pious zeal of the small parish, by whom, with some fo-reign aid, it has been built. The ladies of that parish, though few in number, have formed two missionary societiesthe one foreign, the other domestic.

Immediately after our last convention in Claremont, I proceeded to visit the churches in Vermont. I found the new parish in Woodstock going forward with vigour and zeal. Their new church, the Lord permitting, will be set apart for its

macred use on Sunday next.

and In Bethel, the parish, with their accustomed piety and zeal, have built a very convenient house for the use of their minister, in which the Rev. Mr. Clap resides his services being now divided between Bethel and Woodstock.

In Berkshire, on the 4th of October, the Rev. Richard Peck was ordained priest. His labours in that part of the state ap peared to have been very much blessed; of which we had pleasing evidence in see ing 45 persons, with much appearance of sincere devotion, come to confirmation. In Fairfield also, on the 7th, the Rev. Moor Bingham was ordained priest; but he has since left his parishes, Sheldon and Pair. field, which are now vacant,

The church in St. Albans, under the pastoral care of the Rev. Mr. Nash, is flourishing, and his labours there are bless. The Lord will not forsake a peo who do so much for his honour as the

little flock has done.

In Shelburne, on the 10th, the Ren. Lewis M'Donald was likewise advanced to the order of the priesthood; and was soon after instituted as minister of that parish, which the Rev. Mr. Clap had pre viously resigned.

On the 14th, the beautiful stone ediffer in Middlebury was consecrated to God holy worship, by the name of St. Stephen's church. The services in all respects a interest and solemnity, and we trust s profit, were not behind those on other like

In Arlington, on the 18th of the sam month, (October,) the Rev. Joseph H. C. was ordained priest. He also has left that parish vacant, and has taken a dismission

from this diocese.

In Rhode-Island there has been no ma-The Sunday schools the terial change. and so far as I have ascertained, generally in the diocese, are increasing and becoming more useful. The success of these, as also of Bible classes and other institution of recent date, are a very great encou ragement to extra exertions in teaching the Gospel, and giving youth especiall a knowledge of Christ. We astural We naturally very much incline to formulity in religious duty, and to content ourselves with doing what decency requires, and others have done before us. Evening lectures have, in some places, been established with very good effect. In villages and towns, these, when prudently managed, are highly bene ficial: they give to many an opportunity of hearing the word of God, whose situation in life, in a great measure, debars them from the more regular seasons of public worship.

In Massachusetts, the Lord continues to smile upon our labours; and the churches, with some few exceptions, are prosperous The most affecting of these exceptions is that in Cambridge. It has pleased the Lord, as you well know, to remove from them, and from the world, their worth minister, the Rev. George Otis. From his learning and talents, and increasing piety and zeal, our hope was that he would be long and eminently useful in the ministrysethe Lord seeth not as man seeth. In his very mournful event he warns us, who, through his patient goodness, yet survive, as be more diligent, and "also ready." the state of that church, which by his death is left vacant, should be much in

m minds and our prayers.

The church in Marblehead continues meant; but we ought still to hope and to my that the Lord may yet smile upon hat parish, which has been often disapminted and much discouraged. No peowho perseveringly trust in God, and neerely endeavour to do his will, and obain his blessing, will be forsaken. The parish of Trinity church, in Boston, have uken down that venerable house of prayer, where they have so long offered up their eligious homage, and are engaged in erecting another-a work in which we must all rejoice; though our joy is minled with some painful associations. The lev. Mr. Doane has been elected assistant minister in that church—has accepted the initation, and some time since commenced his labours. As the respectable pastor of that church enjoys good health, ther churches more destitute will be, and stready are, benefited by Mr. Doane's la-

By the great liberality of a few, and chiefly of one gentleman, a new church is wilding in Sutton, at the place called Wilkinsonville; and to the same indiridual, whose praise should be in all our churches, are we indebted, that the Gospel has been, for two or three years, preached in that place. In several of our towns, churches are much needed, and in me, we hope, may soon be erected. In Taunton, I have much pleasure in adding, the work is begun ; and the Rev. Mr. West (through whose pious efforts, aided by the liberality of several very respectable genemen, the business has been commenced) s about to return into this diocese, to the the parishes of Taunton and Bridgewater under his care. The latter of these is small and weak; but it increases, and the people are entitled to great praise for To encourage them, persevering zeal. everal clergymen of the state generously funteered their services to supply them through the summer, till about this time, when it is expected Mr. West will arrive.

While our clergy profess such zeal for God, we may with great confidence hope for his blessing. A church in Taunton vill, in all human probability, be a valu-able acquisition, and highly advantageous to that beautiful and fast growing village, and to an increasing population all around among whom, it is reasonable to believe, many will deem it a great blessing to have access to our apostolic ministraions. All the aid which we can give them in this noble work, should be readily and

gladly bestowed. VOL. XII.

Of the other places where church edifices are much needed, I would commend to the particular attention of our people, Northampton and Springfield. Churches in those towns especially, would be of peculiar advantage, not only to our communion, but, we trust, to the general interest of religion. The present is a time when the providence of God seems particularly to call us to make great exertion to establish the church in this diocese, and especially in Massachusetts, on a permanent and very respectable foundation. Many opportunities in times past for building up the walls of Zion have been lost. Let it not be so again. Let us "strengthen the things which remain;" and bless God that, our past negligence notwithstanding, so many things of a favourable nature are yet.

The Rev. Mr. Muenscher now officiates in Northampton, the Rev. Mr. Tappan in Hopkinton, and the Rev. Mr. Horton in Leicester. The Rev. Mr. Parker, employed as a missionary in the western part of the state, resides still in Lenox By his labour and care, through the blessing of God, a new society has been formed in Otis, with pleasing prospects; and there he officiates

part of the time.

In Blanford have been for many years a few Episcopalians under very discourag-ing circumstances; but through God's blessing they have continued to the present time, and have wisely established a little fund; and for some time past the Rev. Mr. Humphrey has bestowed upon them a part of his labours. Blanford is near Otis, and in the two parishes a clergyman might be wholly and very profitably employed.

In Great-Barrington the Rev. Mr. Gilbert labours in season and out of season; and the blessing of God, as we might expect, has accompanied his great exertions; and that large parish, which has been somewhat broken and diminished in years past, is recovering, we hope, its former prosperity. Mr. Gilbert's parochial report, however, was made to another dio-

cese, and not to me.

The small parish in Ashfield have, through great exertion and some foreign aid, finished, or nearly finished, their church; and it is expected that on Friday of the next week, it will be solemnly dedicated to the holy use for which it is erected. A minister resident among them is much needed, and till that can be effected, it is a happy circumstance that the Rev. Mr. Strong officiates there one Sun-day in each month.

The zeal manifested in our last convention to promote missionary exertions, was highly gratifying; as was particularly the request that I should employ a clergyman to visit our churches, and endeavour to excite a missionary spirit. Though with

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much regret I must inform you that our clergy have been so engaged in their respective stations, that one suitable for such a mission, who could undertake it, has not yet been found, we ought not, in my judgment, to relinquish the object. If we persevere, it may please the Lord in his, own good time to give us success.

With the request that I would authorize

With the request that I would authorize some form of prayer for a "Public Fast," I have, according to the wisdom given me, complied.

In this diocese, comprising several states, and the most of our churches poor and so remotely distant from each other that our clergy are never all together, I deem it highly important that we should have some religious journal of our own, by which such information and instruction may be conveyed to all our people, as shall be best adapted to their case and need. I mention it from the apprehension that the one which we now have may soon be discontinued.

We have occasion for gratulation and praise to God for the progress of his kingdom in this sinful world. Among Christians generally, learning and the knowledge of the Scriptures are evidently in-On the one hand, enthusiasm iscreasing. more and more tempered by rational piety; and on the other, the form of godliness is more enlivened by its power. Serious Christians generally are becoming more sensible of what are the true principles of their holy faith; and they better distin-guish what an apostle calls the "gold, and silver, and precious stones" of religion, from its "wood, hay, and stubble." They who have been acquainted with the church for the last thirty, or even twenty years, must have noticed this remarkable change in the style of preaching, in the comparative regard for the distinguishing doctrines of the cross; and the spirituality of religion; and in a holy, disinterested zeal for imparting the knowledge of Christ; and the saving truths of his Gospel, to all who are sitting in darkness, and are without God in the world. In our own country, at no other period has this change been so rapid, and so apparent, as during the year or two last past. It is particularly pleasing to contemplate the change in this dio-When, eighteen years since, it was organized, true church principles (with a few exceptions) were far less regarded. The doctrines of the reformation were not so generally and suitably enforced; and it is certain that the authority of the church, and of our General Convention, were held in much less estimation. How great since has been the change in the increase of our numbers, the union of our churches, and the correctness of our principles! If we bring into view (what to judge accurately we must do) the comparative increase of population in the different states, our in-

crease, in the number of our clergy, and churches, and communicants, has been greater than in any other of the northern The union of our or middle states. churches, without interruption, has been. and still is increasing; party distinctions are happily scarce known amongst us; and they should be considered as our enemies who would introduce them. true principles of the Protestant Episcopal Church can, I verily believe, in no part of this world, be found in greater perfec-tion than in this diocese. It is delightful to see the reverence which our clergy and people now generally have for the order and worship of the church, and for the General Convention. I cannot sufficiently express my thanks to the Father of Mercies, and the Head of the Church, that especially we have in this diocese a body of clergy so decidedly attached to the Episcopal Church, and so zealous in support. of its distinctive principles, without any leaning to popery, or abandonment of Protestant principles, or neglect of evangelical truth.

But while we offer the just tribute of praise to God for so great a blessing, let us not deceive ourselves in a vain confidence of boasting; nor, because in these things we are much better than in times past, suppose we are all which we ought to be. We, of the Episcopal Church, are indeed too much given to commend ourselves; and we may even fear that the cant of sectarism is growing upon us. A habit of complanency in thinking and speaking of our orthodoxy, and the superior excellence of our ecclesiastical system, naturally leads us to put too much confidence in our profession, and to be so satisfied with ourselves as to make less-improvement. Let us not forget who it is that makes us to differ from others; and that for all which God gives us we are ac-countable to him. If in religious privileges we are indeed more blest than other Christians, we are also more sinful, and more to be condemned than other Christians, if we do not also as much excel them in the fruits of the Spirit, and a zeal for We cannot be the best friends of religion, except we are the most willing and most forward in promoting its general interests; nor the best friends of the church, if we are not the most active in doing that which will best increase the number, and faith, and piety of its members. Our Lord's rule is, "By their faith ye shall know them." Truly to love him, is to believe his word and do his work.

We may say, I think with truth, that there is no criterion of a pure zeal for God more sure than a missionary spirit—an ardent desire to impart the knowledge of Christ, and the salvation of God to our fellow men. We may, from various worldly views, or from motives not purely religi-

sus, be zealous for the increase of religion in our own parish, or state, or diocese, with which our interest, or fame, or party feelings may have particular connexion. But if we are willing to cast our bread upon the waters-if we will spend and be spent for those who will make us no return of worldly good, it is among the best evidences that the love of Christ is perfected in us. And this love, we humbly trust, is increasing among us. Foreign missions have heretofore been unpopular among our people, and very many have strongly opposed them: but a remarkable change is evidently in operation. That we should be sincere believers in Christ, and yet feel no deep concern for the conversion of the heathen, is a strange inconsistency. And of all Christians, Episcopalians, considering what they profess, and even boast of, are the least to be excused for neglecting this labour of love. It is remarkable that (as experience has shown) nothing so tends to awaken a pure zeal in the Christian's breast, and of course to promote his own salvation, as to engage in missionary efforts. And the common objection that our efforts are all needed at home, is really favourable to foreign missions: for reason teaches us what experience has confirmed, that those who do most for foreign missions, will do most at home. They who have such sincere desire to honour God and do good to men, are the least likely to neglect their friends and neighbours. This, therefore, that we may save ourselves as well as others, is one chief reason of my dwelling often and much upon this subject, and endeavouring to convince our people of the importance of bearing their ust part in evangelizing the world-in diffusing light, and liberty, and civilization, and all the arts and comforts of life, with the knowledge of God, and the hopes of immortality among the inhabitants of this terrestrial world. Unbelievers, with cold or faint-hearted Christians, may deride the idea, or think it impracticable: but the work has already commenced its progress, though slow, is sure-it moves forward with accumulating force and increasing velocity-and, as we believe, it will go forward-neither the powers of the earth, nor the gates of hell, shall be able to arrest its progress!

Let us then continue to form missionary societies, and to support those already formed; and especially that which is patronized by our General Convention. Little, we know, has by that society been done; but this is chiefly because little has been contributed to its funds, and because so many of our people have been opposed to foreign missions. But few of us have bid them God speed. We have not, as we ought, even prayed for their success; we have not manifested a desire that the world should become Christian. God will

not bless us at home, while we love him in word and tongue only: we ought to expect that our numbers will continue comparatively few, till we have more zeal for the increase of the Redeemer's kingdom. And how inconsistent is our claim to be accredited as eminently the successors in office of those apostles whom Christ commanded to preach his . Gospel to every creature, whilst we, of all Christians, are the most negligent in obeying that precept!

I am sensible that many of our people have contributed, and perhaps still contribute, to support the missions of other denominations. Glad we are that the love of Christ rules in their hearts; and we ought to rejoice and bless God that the Holy Scriptures and the doctrines of Christ are spread abroad by any Christians. But have we no wish that the thousands and myriads who are converted from the heathen world, should know something of Episcopacy? Are we so attached to our distinctive principles, and yet so indifferent whether Christians of other countries shall have opportunity to know them? The true cause of this is not the indifference of our people to the interest of our church; but other denominations have more active zeal: they call on people to contribute,

while we neglect to do it.

It is often, we know, asked, Why, if we are much in earnest, we have not a society for foreign missions, separate from other objects? In this work we must go forward as we are able. Because we cannot at once keep pace with those who have gone on before us, shall we therefore not move at all? When we brought forward our motion in General Convention for a foreign missionary society, the opposition was so powerful it could no otherwise be carried but by attaching it to one for domestic purposes. Both objects are excellent, and let us yield to those of our brethren who will not yield to us. Let us promote the two objects in union. Many of us believe that more would be done, and better, if they were kept separate; but let us do what we can as it is. The time probably is not far distant when there will be one, and perhaps more than one, for foreign purposes only. We have before us the excellent example of the English church, which fosters in her bosom three ver large and very noble societies, all highly patronized-all engaged, and two of them at least wholly engaged, in propagating the Gospel in foreign parts: and which of them is the most useful, is not perhaps an easy thing to decide. Very little inconvenience results from such division of their pious labour; and no one can reasonably doubt but by the three, twice as much is effected as would be done by any one of them singly. Let us, as we love religion, and love the church, keep clear of that spirit of selfishness and jealousy which is

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disgraceful to humanity, and inconsistent with our religion. "The love of power," which is generally thought to be the fault of Episcopalians, is certainly the fault of our nature. They who indulge it would rule in every thing, however minute; they would forbid those who walk not with them even to east out devils in the name of Christ. They "rejoice" not that " Christ is preached," though ever so "sincerely," if the preacher do not, in the minutest things, agree with their peculiar notions. Some, we may fear, who pass for pious, zealous Christians, had rather that mankind should remain in their sins, than that those whom they dislike should be the instruments of changing their hearts and bringing them

to Christ. Let us, in all things, follow after that charity which is the bond of perfectness. Even different sects should not view each other as rivals-still less as opponentsbut as all labouring in the same good work, each according to his knowledge, and faith, and sense of duty. We, like others, must and ought to labour in that way which we verily believe to be most agreeable to the truth of God's word, and the usage of the primitive church. The points in which we differ from some of our Christian brethren are few in number; but we deem them important-especially the three orders of the ministry-the rite of confirmation, and the utility of a well composed liturgy. specting these, we are constrained to differ from many Protestants, And while we thus continue in some things to disagree, it is better for the general good that the labours of each denomination should be distinct and separate. The great evils to be feared, and what should most religiously be avoided, are the animosities, sectarism, and party spirit which divisions so naturally produce. We can easily perceive the divine wisdom in permitting the church to be divided into sects, to counteract the still worse evils of formalism. ecclesiastical tyranny, infidelity, love of the world, and coldness towards God, which in times past have so deplorably prevailed In proportion as greater num-bers become renewed in heart, and awakened to righteousness, Christians will be more united In the mean time, even our division, if we make the best of it, may be turned to good account; indeed, to a very great extent, the emulation it excites supplies the place of better motives in producing good-especially "Christ is preached," and let us therein with St. Paul rejoice. And let us not be highminded, but fear. Knowing that none can be more liable than ourselves to err, let us not be extreme to mark what is amiss in our brethren, nor censure others for small things. And though we have been so highly blest with union and peace, let us remember that the enemy is ever wake-

ful, and every ready, while men sleep, to sow the seeds of discord. So far as we happily do agree with others, as far instance, in giving the Bible, we may and we should unite.

The more we become acquainted with the principles and the institutions of our church, the more must we admire its spirit and its wisdom. That there should be no difference of opinion respecting the meaning, or intention, or expediency of any thing, is not to be expected: should such difference exist, we are to practise mutual forbearance. If we are faithful in our prayers, the rulers of the church will not be permitted greatly to err. And all the institutions of the church let us carefully observe, according to their true spirit and intention, neither on the one hand attempting to evade, or explain away what the church evidently requires; nor, on the other, extending its restrictions beyond their true sense and meaning.

There are other two extremes in which we naturally and too often err, injurious to piety and peace. The one is undue reliance upon religious rites, or ascribing too much efficacy to the outward, regular ministration of the Christian ordinances, independent of the faith and piety of those who perform or receive them. The other is, too little reverence for the sacraments and other institutions of Christ and his apostles-placing undue reliance upon inward feelings, and what is (not very properly) called experience. These are the Scylla and Charybdis of religious life. Thousands and millions thus turn to the right hand or to the left. They are perils to which we, of the Episcopal Church, with all our best intentions to steer a middle course, are much exposed. The institutions of our Saviour, and the two sucraments especially, cannot be too highly reverenced and regarded; nor to the inward faith and affections of the heart can we attach too much importance. The danger is, that the one or the other will be too much neglected. God has joined them together, and it is at the peril of his soul that man ever parts them asunder "Except ye be born of water and of the Spirit, ye cannot enter into the kingdom of God."

In executing the office committed to my care, it has certainly been my endeavour to pursue that middle course, in regard to these and other points, which our beloved church, seemingly by inspiration, has marked out for the guide of her children. But no one is more liable to err, none can more need, nor more sincerely desire, the advice and the prayers of all Christian people. Nor am I wholly insensible that our Saviour requires of one in my station more than of others to "be the servant of all"—to be more humble, more laborious, and in all things more devoted

to the service of the church and the preservation of its purity, and the general interests of religion. If I err, as no doubt I often do, let me be reminded of it; as also of duties which I neglect: and chiefly, if there be any thing which I can do for the honour of our divine Master, and the good of his church in this diocese, which shall occur to this convention. I intreat that it

may be communicated to me.

But it is required of all stewards that they be found faithful; and of immense concern is the stewardship committed to our trust. How we shall best discharge this trust, and be prepared for that account which we must all soon, and I soonest, render to him whose servants we ar; is a subject well worthy of the profoundest deliberation. For such deliberation we are now convened; and that the spirit of wisdom and understanding—the spirit of counsel and holy zeal, with the spirit of knowledge and "true godliness," may be now and ever with us, the Lord mercifully grant for Christ's sake.

ALEXANDER V. GRISWOLD.

Remarks on the above Address.

We feel compelled to make a few remarks on two passages in the above address. The first is the following:—" We, of the Episcopal Church, are too much given to commend ourselves; and we may even fear that the cant of sectarism is growing upon us." Upon what data the bishop formed this sweeping charge we know not. We humbly conceive, on the contrary, that there is scarcely a denomination less prone to commend themselves, than our own. Certainly we are not conspicuous for urging claims to superior piety, and for that indirect mode of spiritual boating which consists in saying hard things of the want of grace and the power of godliness in others. And yet we conscientiously believe that the proportion of sound, substantial, operative piety is not less in our's than in any other communion. If by commencing ourselves, be meant speaking well of our church, we think that it may be allowed us so to do, with a warmth and frequency naturally connected with a deep and sincerc in-terest in the subject, without incurring cen-sure. We plead not for an imprudent, illtimed, or irrelevant introduction of this or any other topic; nor for giving it any greater por-tion of our attention than its importance fairly demands. Nor do we think that a disposition to these ends is by any means so prevalent among us as to justify the general expression "we of the Episcopul Church," and thus to sanction unwarranted prejudices injurious to our communion. But out of the abundance of the heart let the mouth be sllowed to speak. Let it be permitted to those who conscientidusty believe that the Lord bath done great things for us in providing us with a church, so primitive and scriptural in its organization, so simiting, excellent, and truly evangelical, in its worship, and provided with such effectual guards against encroachments on the faith and der of the Gospet, to delight to dwell on this his so great loving kindness, to speak of the ex-

cellencies of so precious a gift, to endeavour to gain for it more and more, the esteem and af-fection of those who are blessed with it, and commend it more and more to the approval and acceptance of Christians generally. It is not simply or mainly for its preferable form or order, as such, that we would wish to commend our church, and to encourage and aid, in every way, a diligent study, and a due ap-preciation, of all that is peculiar to it. But it is because we believe, that in its whole system. it is the very best and most efficient friend which the Gospel has in our land; because we believe that in its communion men come nearer to that blessed state of the church when the multitude of them which believed were of one heart and of one mind, and continued stead-fastly in the spostles' duetrine and fellowship; because of our conviction that connected with its appointments. the truth as it is in Jesus is the most safely deposited, and most effectually secured against deterioration, the admixture of error, and the substitution of he resy; and beservation of the worship of the Gospel against the deformities, and the demoralizing influ-ences, of confusion and fanaticism. Let not, then, those be severely judged who, for the love they bear to Christ and his religion, delight to dwell on the excellencies of so precious a gift. Let not, especially, a voice be directed from the high places of our church against those who, in this age of spiritual libertinism, would, by all means consistent with truth and charity, exhibit the peculiar and unrivalled connexion between our church and the Gospel; increase and confirm the attachment of its members; and invite in its behalf that inquiry, on the part of others, which is all that it asks in confirmation of its claims to their respect, affection, and adoption. A general favourable impression with regard to our church as one among orthodox and evangelical seets, is not all that the true churchman should wish. His heart's desire and prayer to God, and his con-sequent sincere and zeslous effort, should be, that it should be known and appreciated as sustaining among Christian societies, a pre-eminent rank, and distinguished by characteristics, favourable to the pure system of evange lical faith and picty, not only unsurpassed, but unrivalled. Let it, then, be allowed him, when he would contemplate for himself, or recommend to others, the Gospel scheme of grace and salvation, to give to the guards which his church has provided for the truth as it is in Jesus, and to the divinely appointed means and pledges of his merey which she possesses in her ministry, ascraments, and services, an atten-tion, and an importance, proportioned to their actual and to their relative claims.

If "the cant of secturism is growing upon ns," we would add our voice in an humble effort for its suppression. We like not "east" of any description. It is inconsistent with the true spirit of Gospel decency and order; and is too easy a cover for merely superficial pretension. "Sectarism" is a spirit peculiarly unbefiting the members of a communous which, if any can, may safely claim such characteristics of the church as remove it far from those

of a sect.

If, however, by the phrase cant of sectarism can at all be meant, not only a preference, but a discriminating and understanding prefer-

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ence, of our church to the communions around it, and ability and promptness to give an acits adoption, so far from believing it to be "growing upon us," we lament to be obliged to think that, as far at least as our observation extends, it is lamentably on the decline. The spirit of indifference is rather on the increase. That spirit which connects ideas of bigotry, intolerance, illiberality, and scetarism, with a pious attachment to the distinctive principles pious autenment to a calous, persevering, and on our church, and a z calous, persevering, and unwearied effort to maintain, defend, and pro-mulgate them, because of their connexion with the true character and best interests of the Gospel, is rather to be dreaded. And feeble as may be our voice, we would humbly raise it in affectionate intreaty, and solemn warning, lest, as has been found in other ages of the church, and as threatens our own, this spirit prevails, in its demands in behalf of what is called liberality, and its disposition to level distinctions, and prestrate the bulwarks which tried piety and long experience have erected in defence of the truth, until, impatient of the restraints which the well meaning might wish to lay upon it, and encouraged by the use which heresy and infidelity are making of it, it shakes off all other control, and triumphs in the esta-blishment of their unballowed cause. We would not have churchmen judge harshly and uncharitably of others, but we would have them perceive and know, that in the ministry, doctrines, worship, and ordinances, of their church, are a guard and defence of the evangelical system, and means of its dissemination, which they should prefer to all others, which they ought not, directly or indirectly, to surrender the contract of the co to any other, on the discriminating preference for which they should ever consistently act, and which they should delight to honour by making them the medium of all their efforts for the advancement of that religion of Christ, on account of which they would thus esteem them. And if, in the fear of God, and for the love of Christ, unwearied pains are taken, and efforts made, to recommend this view of Christian duty, and secure an increased interest in its behalf, let it not be blacked as an undue commending of ourselves, or as evidence of a spirit of sectarism.

Another passage in the bishop's address which we regretted to see, is that in which he speaks of those, evidently in his own church, who ""rejoise" not that "(thrist is preached,' though ever so "sincerely," if the preacher do not, is the minutest things, agree with their peculiar notions;" and observes, "Some, we may far, who pass for pious, zealous Christians, had rather that mankind should remain in their sins, than that those whom they dislike should be the instruments of changing their hearts, and bringing them to Christ."

In another part of this address, the bishop urges his hearers, "in all things" to "follow after churity." He very properly applies this to the "view" which "different seets" should take of "each other." Towards brethren of the same communion, it must, of course, be understood that this virtue is equally recommended. Therefore, in the dreadful censure, and the severe judgment, passed in the above cited passages, the bishop could not have had reference to cases in which "charity, the bond of perfectness," could make any allowance; but

to those of persons "who" merely "pass for pious, zealous Christians," but are not so in truth; and being the confirmed hyporries, and the wicked traitors to the cause they openly profess, which is supposed in the censure passed, cannot be secured, even in the judgment of charity, from the charge of the most awfully guitty inconsistency. Were we dis-posed to follow the example of others, we might ask the hishop to say where, in the ministry, or in the communion of his church, he has found those thus untrue to the real character of ministers and members of the Lord Jesus; who are the Judases who are thus betraying their Master; who the wicked and unprincipled men who are thus sacrificing even their love of souls, and their regard for God's glory, to the spirit of sectarism. But we will only add our deep regret that a bishop of our church should have cause to think such iniquity so prevalent as to require its solemn official exposure, the public warning of his diocese against its influence, and the equally public charge against his church of being thus disgraced, and having within it so much of masked infidelity, and of enmity to the cause of God and of his Christ.

For the Christian Journal. Convention of Mississippi.

WE have received the printed journal of the proceedings of the third annual convention of this infant discese, and are much pleased with the order and regularity with which the concerns of the church in it seem to be managed. It was held on the 7th and 8th days of May, 1828, in Christ church, Jefferson Present three clergymen, and county. eight lay delegates, representing three Divine service was performed by the Rev. Albert A. Muller, rector of Trinity church, Natchez, and a sermon preached by the Rev. James A. Fox, rector of St. Paul's church, Woodville. The convention was organized by the election of the Rev. James A. Fox as president, and Mr. Martin W. Ewing as secretary and treasurer.

The following resolution was passed:

"Resolved, That this convention cordially recommend to the members of the church in this state, and to Episcopalians generally, 'The Protestant Episcopal Society for the Advancement of Christianity in the Diocese of Mississippi;' and that, in this expression of their conviction of its utility to advance the welfare of the Gospel, they regard it as an institution powerfully calculated to promote the interests,

and perpetuate the blessings, of religious faith and primitive worship."

A resolution was offered, and directed to be laid over until the next convention, dissenting from the alterations in the liturgy as proposed by the last Ge-

neral Convention.

The parochial reports show, that though our Zion in this diocese is composed of but few and scattered members, yet there is a zeal and pious devotedness which commends itself to the church at large. In the congregation of Trinity church, Natchez, a Sunday school is established, auxiliary to the General Protestant Episcopal Sunday School Union. The prospects of St. Paul's church, Woodville, are more encouraging than heretofore. The church edifice has been completed, and an excellent organ obtained from New-York; and the rector observes, that "though the progress of the church has not been rapid, yet we look upon its establishment as permanent, and are cheered with the prospect of its continuing to increase and flourish, and of its being a blessing to posterity." And of Christ church, Jefferson county, he says, " too much praise cannot be given to the laudable exertions of this little flock; they have erected a very neat and commodious brick church, which will continue to future generations, and be as a monument on which is recorded their liberality, and their zeal for the cause of Zion."

There appears on the pages of the journal but one parish register, that of Trinity church, Natchez, which presents the following numbers:—Baptisms (infants 10, adults 4) 14—marriages 8—communicants 30—funerals

6.

The next annual convention is to be held in St. Paul's church, Woodville.

For the Christian Journal. Convention of New-York.

The 43d annual convention of the diocese of New York was held in Trinity church, in the city of New-York, on Thursday, the 16th, and Friday the 17th days of October, 1828. There were present the Right Rev. Bishop Hobart and 61 presbyters, seven dea-

cons, and 97 lay members, representing 50 congregations; and 21 clergymen, not members, attended the sittings. Morning prayer was read by the Rev. Alexis P. Proal, rector of St. George's church, Schenectady, and the sermon preached by the Rev. Henry Anthon, rector of Trinity church, Utica. The bishop administered the holy communion.

The Right Rev. the Lord Bishop of Nova-Scotia, Dr. Inglis, being then in the city, it was on motion resolved, That he be invited to attend the sitings of the convention; and he was accordingly introduced, and conducted to a seat provided for him on the right

of the chair.

The Rev. Benjamin T. Onderdonk, D. D., was elected secretary, and the Rev. William R. Whittingham assistant secretary; and a committee was appointed to assist the secretaries in preparing the journal for the press, and to take the necessary steps to secure the publication and circulation of the journal immediately after the rising of the convention.

The annual address of the bishop was delivered as published in our last

number.

The following new churches, whose certificates of incorporation had been examined and approved by a committee of the convention to whom they had been referred, were admitted into union with the convention:—

"Trinity church, in the town of Pennfield, in the county of Monroe; St. Luke's church, in the village of Medina, in the county of Orleans; Christ church, in the village of Sherburne, in the county of Chenango; Christ church, in the town of Pompey, in the county of Onondaga; Trinity church, in the town of Watertown, in the county of Jefferson; and St. Paul's church, in the town of Big Flats, in the county of Tioga."

That part of the bishop's address which relates to the subject of theological education having been referred to a committee, said committee reported the following resolution, which was accepted:—

"Resolved, That a committee be appointed, to be called the Theological Education Committee, consisting of four clergymen and four laymen, whose duty it

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shall be, in conjunction with the bishop, to devise, and as far as pricticable to carry into effect, measures for procuring means for educating young men for the ministry. The committee shall make report of their proceedings to the next convention, and also of a permanent plan for the promotion of this object."

In conformity with this resolution the following gentlemen were appointed the Theological Education Committee:—The Rev. Thomas Lyell, D. D., the Rev. James Milnor, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. Benjamin T. Onderdonk, D. D., William Johnson, Henry M'Farlan, David S. Jones, Hubert Van Wagenen.

The bishop, as chairman of the Committee for Propagating the Gospel, reported—

"That the number of missionary stations during the past year has been enlarged to 47; of these, 37 were old stations; four were added at the commencement of the year, and the remaining six in the course of it. That the number of missionaries actually employed has fallen short of that of the stations, in some instances from deficiency of support, in others from the difficulty of obtaining them."

The report further states, that, aided by the missionaries-

"New congregations have been formed, new churches have arisen, and the doctrines and services of our church established in places where it was before unknown. Nor have the labours of the missionaries been without a blessing : pure and apostolic Christianity has grown up on the ruins of infidelity and error; and rational piety has come in place of the excesses of fanaticism. Our church has triumphed over the prejudices which once oppressed her; and without a boast it may be said, that she is fast rising in the good opinion of the serious and reflecting part of the community, as affording, by her public services and prescribed liturgy, the surest safeguard against ignorance, error, and wild enthusiasm.

"In conclusion, the committee would beg leave to turn the attention of the convention to the melancholy fact, that several stations have continued unfilled during the past year, from a paucity in the number of missionaries; and this they do in hopes that it may lead to the adoption of some measures for obtaining a more adequate supply. Of what nature these should be, they leave to the wisdom of the convention; they would only add, that it

relates to a matter of vital importance; that upon the number and ability of miasionaries depends, under the providence of God, the extension of the church; that they constitute the right hand of its strength, by which the wilderness and the solitory place are to be subdued. The fields are already white for the harvest—but where are the labours by which they are to be reaped?

The following resolutions were passed:-

"Resolved, That the missionaries employed in this diocese be requested to make their annual reports, in the first instance, to the bishop; or, in his absence, to the secretary of the Committee for Propagating the Gospel, on or before the first day of October in every year; such reports to accompany the annual reports of the said committee, and to be entered on the journals of the convention.

Propagating the Gospel be requested to prepare from the annual reports of the missionaries a summary statement of their contents, to be read to the convention at every annual meeting."

On motion, a committee of three clergymen and two laymen was appointed to devise

"A plan for the creation of a fund for the relief of clergymen of this diocese whose circumstances may require it, and who may be incapacitated, by age or ackness, from any farther discharge of their clerical functions, and that the committee report to the next convention."

The trustees of the episcopal fund made their annual report, by which it appears the amount of that fund now is \$40,368 20.

The proposition introduced and considered in the last convention, to amend the first article of the constitution by changing the time of meeting from the third to the first Thursday in October, was approved by this convention, and the amendment adopted.

"The following gentlemen were elected delegates to the General Convention:—The Rev. David Butler, the Rev. I homas Lyeil, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. Henry Anthon, Hon. James Emott, the Hon. William A. Duer, the Hon. Nathan Williams, Stephen Warren, esq.

"The following gentlemen were elected the Standing Committee :- The Rev. William Harris, D. D., the Rev. William Berrian, B. D., the Rev. William Creighton, the Rev. Benjamin T. Onderdonk, D. D.

Nicholas Fish, esq., Henry Rogers, esq., Edward Lyde, Thomas L. Ogden, esq. "The following gentlemen were elected the Committee of the Protestant Episcopal Church for Propagating the Goapel in the State of New-York, of which the bihop is, ex officio. chairman :- The Rev. Thomas Lycli, D D, the Rev. John M'Viear, D. D., the Rev. Jonathan M. Wain-wright, D. D., John Onderdonk, M. D., omas L. Ogden, esq., Hubert Van Wage-

The missionary and parochial reports present the following aggregate: Baptisms (adults 159, children 1453) 1612—marriages 583—communicants 5556-funerals 1184. Many of these reports are interesting, and in a future number we shall make extracts from me of them.

Collections and contributions were also reported as follows :-

Episcopal Fund 598 70 Missionary Fund 3609 95 Diocesan Fund 533 71

> Total. \$ 4742 36

The list of clergy prefixed to this journal makes the number 123, and the number of congregations within the discese is stated at 168.

For the Christian Journal.

Conventional Meetings.

So far as we have received the jourhals of the different diocesan convenflons, we have already given abstracts. For those that remain we are indebted to the various periodicals for the brief accounts which we are now enshled to furnish. We shall notice them in geographical order, commencing with the convention of the

Eastern Diocese.

The Episcopal Register informs us, that this convention was held in Immanuel church, Bellows' Fulls, Verment, on the 24th of September, 1828, and that there were present the Right Rev. the Bishop of the diocese, and 14 clerical members, and nine lay delegates. The Rev. Theodore Edson, fector of St. Anne's church, Lowell, Manachusetts, was elected secretary. Morning prayer was read by the Rey. Jeel Clap, rector of Christ church, Yor. XII.

Bethel, and St. James's church, Woodstock, Vermont, and the sermon preached by the Rev. George W. Doane, assistant minister of Trinity church, Boston. The rite of confirmation and the holy communion were administered by the bishop.

The alteration in the 9th article of the constitution proposed at the last convention-that " no state shall withdraw from this diocese without the approbation of the other states and of the bishop of the diocese," was considered

and adopted.

The following gentlemen were elected the standing committee: - The Rev. James Morse, D. D., the Rey. Nathan B. Crocker, D. D., the Rev. Charles Burroughs, the Rev. Carlton Chase, the Rev. Petrus S. Ten Broeck, Stephen Northam, James C. Merrill, Joseph

Head, jun., John Howard.

A committee, consisting of one deleate from each diocese represented in this convention, was " appointed to report, if any, what alterations should be made in the constitution of this diocese;" which committee reported a revised constitution, and the same, have ing been read and approved, was faid over for consideration at the next convention.

The bishop delivered his address which is inserted at page 367 of our

present number.

The Rev. B. C. C. Parker, mission ary at Lenox, &c. Massachusetts, off ed and read the following preamble a

resolution :-

"Whereas, by the consecration service, churches are declared to be hous erected for the public worship of God. and separated from all unhallo worldly, and common uses; and whereas, within the knowledge of this convention, churches have been used for other than sacred purposes; therefore, resolved, That this convention earnestly recommend to all rectors, wardens, and vestries of churches, within this diocese, not to allow the churches in their several parishes to be used for any other object than the public war-ship of God, and other religious and ecclesiastical purposes."

The next convention is to meet at Lowell, Margichusetti.

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Our readers are aware that the above diocese is composed of the dioceses of Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island; each of which holds annually a state convention, and of each of which the bishop of the Eastern Diocese is diocesan.

Diocese of Maine.

The convention in this state meets on the first Wednesday in October. We have not seen any account either of its meeting or of its proceedings.

Diocese of New-Hampshire.

The first Wednesday in September is the appointed time for the assembling of the convention in this state, but in the present year we have not seen any account of its meeting.

Diocese of Massachusetts.

In this state the third Wednesday in June is the appointed day for the meeting of the convention. A brief abstract in the Episcopal Watchman of the 28th of that month is the only notice we have seen of its proceedings; from which we learn that the convention was held in St. Paul's church, Boston, and that there were present the Right Rev. the Bishop of the diocese, and a greater number of the clergy and of lay delegates than on any former occasion. Morning prayer was read by the Rev. Benjamin C. Cutler, rector of Christ church, Quincy, the secretary of the convention, and the sermon preached by the Rev. A. L. Baury, rector of St. Mary's church, Newton. A report having been made that a State Sunday School Society, auxiliary to the Protestant Episcopal Sunday School Union of the United States, had been organized, the convention, by resolution, recommended the same to the patronage of churchmen. The convention also recommended the preaching of a sermon, and the causing of a collection to be made, in aid of the funds of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, on the Sunday next preceding the annual convention. A canon was adopted, providing for the establishment of a fund to defray the contingent expenses

of the convention; and a committee was appointed to adopt measures for the better support of the episcopate. The parochial reports are said to have exhibited an encouraging degree of improvement; and it is added, that a most delightful spirit of harmony characterized the proceedings of the day.

Diocese of Rhode-Island.

The second Tuesday in June is the stated time for the meeting of the convention of the church in this state. No journal has been received, nor has any notice of its assembling met our eye.

Diocese of Delaware.

The convention of the church in this diocese assembled at Dover on Saturday, the 7th of June last. account of its proceedings which we have seen is that published in the Church Register of the 9th of August. from which we learn that the Rev. S. W. Prestman was elected president, and Augustus M. Schee secretary. There were present three clergymen and twelve lay delegates, representing eight parishes. A sermon was preached by the Right Rev. Dr. Onderdonk, assistant bishop of Pennsylvania, who was then engaged in a visitation of the diocese, deputed for that object by the Right Rev. Bishop White, who had been invited by the standing committee to visit and perform episcopal offices within the diocese. The Rev. D. Highee and the Rev. J. P. Robinson, and Messrs. John Cummins and Edward Dingle were chosen the standing committee. A canon was adopted enforcing on the clergy the duty of parochial visits and catechetical instruction. Thirty-nine communicants and twenty baptisms were reported from two churches. The following letter was sent by Bishop Onderdonk to the convention :-

44 To the Convention of the Protestant Episcopal Church in the State of Delaware.

"Reverend Brethren and Gentlemen,
"In pursuance of authority delegated to
me by the Right Rev. Bishop White, by
an instrument herewith transmitted, I am
now engaged in a visitation of this diocese; which I hope to complete in a short
time.

"The following is the detail of the du-

ties thus far performed. I have preached

its thus for performed:

in the following places:

"Immanuel church, Newcastle, May
rening; St. Ann's, Middletown, 29,
seming; Smyrna, 29, evening; St. Petri, Lewis, Sunday, June 1, morning;
George's chapel, afternoon; Prince George's church, Dagsborough, June 2, morning, St. Paul's, Georgetown, June 3. morning and evening; Christ church, Laurel, June 4, morning; Laurel (town,) 4, afternoon; Christ church, Milford, June 5 morning; St. Matthew's, Cedar Creek, Safternoon; Milton, 5, evening.

Should I complete the visitation in which I am engaged, a statement of the services so rendered will be furnished for

rtion in this communication.

"I had intended to preach at St. John's church, Little Hill, on the afternoon of the th, but the notice being very imperfectly then, by the advice of the members of that congregation attending service at Laurel church, my visit to St. John's was emitted.

"The peculiar circumstances of the charches in the southern part of this state sade it expedient to omit holding confirmations in them for the present. I purpose, however, visiting them again in the

me of next winter.

"Allow me to suggest the propriety, I will my the necessity, of employing a missionary without delay, for the double pure of supplying the vacant churches, and of affording more frequent services to other churches which now receive them

but seldom. To those sequainted with the condition of parts of this diocese, I need not offer arguments in favour of this measure. For the hospitality I have every where experienced, and for the convenient arrangements made for my travelling, I beg leave to offer, in this manner, my grateful acknowledgments.

" Reverend Brethren and Gentlemen,

"I send this communication to your body as a letter, instead of reading it in person as an address, as it may be doubtful whether the authority you have conferred on Bishop White, according to the 20th cacluded that of presiding in the convention of the diocese annexed, extends so fully to me-inasmuch as my functions here are exercised only under powers delegated to me by him, without any act of recognition on the part of this diocese.

"I have the honour to be, reverend brethren and gentlemen, very respectfully, "Your friend and brother,

" H. U. ONDERDONK."

Diocese of North-Carolina.

The Church Register of the 2d of August acknowledges the receipt of the printed journal of the convention of North-Carolina, which met at Fayetteville on the 22d of May. Seven clergymen, including the bishop, were present; and eighteen lay deputies represented ten parishes. The sermon was preached by the bishop. The Rev. Messrs. J. Avery, W. M. Green, and T. S. W. Mott, and Messrs. Garvin Hogg and George E. Badger, were chosen the standing committee. The committee on the state of the church reported, "that of the twenty-three regular congregations which compose the diocese, eighteen only have reported themselves to the convention; and that "an examination of the parochial reports, in connexion with the bishop's journal," presents the following result:-Baptisms during the last year 185, communicants 432. It appears, however, that no parochial reports were received from two of the largest and several of the smaller congregations. The excellent charge of Bishop Ravenscroft delivered at this convention was inserted at page 330 in our last number; but his annual address has not yet met our eye. Should we hereafter receive it, we may give it in our next volume. The church in this diocese consists of the bishop, seven presbyters, and four deacons,

sance of confirmation was administered as fol-

"At St. Peter's, Smyrna, to 10 persons; immanuel, Newcastle, nine; St. James's, Staunton, 11-30.

"The new church at Smyrna was conse-ented by me, to the service of Almighty God, Moday, June 9th: the Rev. Mears. Higher, Prestman, and Robinson, of this diocease, and the Rev. Mr. Mead, of Pennsylvania, being present. This edifice is substantial, very neatly mished, and completely fitted and arranged for the services of our church. It is a work that reflects the highest credit on the zenious and liberal individuals who engaged in the unstaking, and on their clergyman, the Rev. Mr. Robinson."

[&]quot;The following statement of the services of Bishop Onderdook was communicated for section in the journal after the convention

insertion in the journal after the convention had adjourned:—
"Christ church, Dover, June 7, morning; and Sunday, June 8, morning and afternoon; 5t Peter's, Smyran, 4, evening; and June 9, norsing; Wilmington, June 14, evening; and finity church, Sunday, June 18, morning; Keweastle, Immonuel church, Sunday, afternoon and evening; Staunton, St. James's, June 19, mornings, Neweastle, Immonuel church, June 19, exening.
"My preaching at Dover, on the 7th, before the convention, was by the request of the president of that body for the last year, the prescher before appointed being absent.
"In the course of this visitation, the ordinance of confirmation was administered as fol-

Diocese of Georgia.

The Episcopal Watchman of the 14th of June states, that the convention of this diocese met on the 16th of April. and that the Rev. Edward Neufville was chosen president, and Mr. John F. Lloyd secretary. Parochial reports from two churches number 38 baptisms, 177 communicants, and 55 funerals.

Diocese of Ohio.

The first Wednesday in June is the appointed time for the meeting of the convention of this diocese. We have not seen or heard of the journal of the convention that met in June last; and we are inclined to think our brother editors have fared no better, or we should have had some notice from them of such meeting. To whom is this omission to be ascribed?

Institution

Ox Saturday, October 11th, 1828, the Rev. Antoine Verren was instituted into the rectorship of the French church, Du St. Esprit, in this city, by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, New-York, acting as instituting minister. The morning prayer was read by the Rev. William Berrian, D. D., an assistant minister of the same church, and the tessons by the Rev. Henry Anthon, rector of Trinity church, Uties, Oneida county, New-York; and the sermon preached by the Rev. Jonathan M. Wainwright, D.D., rector of Grace church, New-York.

We sincerely congratulate this ancient and respectable congregation on the supply, thus effected, of the vacancy in its pastoral charge, occasioned by the return to Europe, more than two years before, of its late rector, the Rev. Dr. Peneveyle. And our congratulations are the warmer from the confidence which we warmer from the connected which we cherish that the removal to this sphere of usefulness of the talents, piety, and fidelity, of its present pastor, will, through the divine blessing, tend, as to the interests of our church generally, so especially to the spiritual and eternal welfare of the people of his charge.

Obituary Notices. MRS. GERTHUDE MEREDITS.

Dren at Philadelphia, on Monday, October 6th, 1828, Mrs. Gertrude Meredith, wife of William Meredith, esq., of that city-a lady of whom we may confidently say, that she had no superior in religious, conjugal, maternal, social, or literary merit. Her understanding was of the first order, for strength, sivacity, and eniture -her sense of duty, and her charity, embraced every relation of life, and produced unremitting efforts and sacrifices of the most rare and edifying description. We scarcely know how to word a tribute to the memory of one who excited our admiration in whatever employment or scenes it was our good fortune to see her engaged, and on whatever topic we heard her discourse, throughout a long period of acquaintance. The information of her demise will afflict very many besides the extensive circle of her relatives and near connexions, to whom her extraordinary worth and talents were familiar, and who had reason to expect her valuable existence might be prolonged much beyond the present term. It is an event that must be felt by her estimable family in a degree not to be exceeded in any instance of a si milar loss. We leave the mel-ncholy talk of commemorating her virtues and career, more particularly to those who are better entitled and qualified to accomplish it than ourselves, though few can appreciate them with deeper conviction of their excellence .- Nat. Gaz.

AUGUSTA TEMPLE ROOERS.

Died at Hartford, (Connecticut,) on Sunday, December 7th, 1828, after a few hours lines, Augusta Temple Rogers, wife of Dr. John Smyth Rogers, and Caughter of Thomas L. Winthrop, of Boston. In the death of this lady a numerous circle of relatives and friends ure called to mourn po ordinary loss. As a wife, a mother, a daughter, a friend, in all the various relations of life she was faithful, con-With a heart anisistent, and exemplary. With a heart animated by the most benevolent affections, a mind well cultivated and improved, a department plessing and correct, she gained for herself many and intimate friends. She took a deep interest in the different charitable institutions of our city, particularly the Orphan Asylum, of which for many years she was an active and efficient member. In the midst of usefulness, and sarrounded with every thing which could tend to render life desirable, she has, "as it were in a moment," been taken from us. The summons was sudden and unexpected, but she met it with the hopes and resignation of a pure and pious Christian-she has gone, we sincerely hope and believe, to

"A happier world than this, A world of unembittered bliss. Where joy has never rung its knell, Her pure and spotless soul shall dwell."

Catendar for January, 1829.

- 1. Circumcision.
- 4. Second Sunday after Christmas.
- 6. Epiphany.
- 11. First Sunday after Epiphany.
- 18. Second Sunday after Epiphany.
- 25. Third Sunday after Epiphany. Conversion of St. Paul.

END OF VOLUME THE TWELFTH.

